

LUCIFER.



THE LIGHT-BEARER.

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WHOLE No 985

The Orthodox Standard of Sex Morality.

One of the best pictures ever drawn of the standard of sex morality, now considered orthodox in America and Europe, and now enforced by church and state officials and by the still greater penalties of social ostracism administered by the consensus of opinion, called Madame Grundy, is that lately given to the story-reading public by Thomas Dixon, Jr., in his book, "The One Woman."

Two weeks ago I took that book for my text, but did not finish what I wanted to say. Now I ask our readers to turn to Lucifer of Aug. 20, read what I said in the article, "Ideals, Old and New," then, as a finishing up of that chapter on ideals, please read this picture drawn from life by a master hand, showing the actual status of sex-morality as voiced by church-state officials—not often in such plain words, but as lived and countenanced by the leaders and makers of public opinion.

Mark Overman, bachelor, collegian and banker, very evidently voices what the author, Mr. Dixon—himself a clergyman, as I am told—believes to be the true and only gospel of sexual purity, including what is permissible under the monogamic marriage code to those who cannot live it.

Frank Gordon, the Socialist preacher, has separated from his wife and her two children, and is about to marry Miss Ransom, who has given a million dollars to build a Socialist temple in the heart of New York for Frank Gordon's use. Stirred by newspaper reports the banker sends for the preacher, and after hearing his statement of the facts, Overman says to his old friend and classmate:

"Frank, you're joking. You don't mean to tell me that your Socialist poppy plant has borne its opium fruit so soon? That you are going to desert that charming little woman, shy, timid and tremulous, with her great soulful eyes, the bride of your youth, the mother of your babes, and take up with another woman, just as any ordinary cur has done now and then for the past four thousand years?"

Gordon winced. "No. I am going to form a union with this beautiful woman which shall be a prophecy and a propaganda of the freedom of the race, when comrade life shall forget its ancient fears, each shall be free to find and love his own. Love to be loosed from tragedy, doubt or moan, each life to be its own, original and masterful, each man a god arrayed and beautiful!"

Overman laughed softly. "So fine as that? You're great on frills. You have dressed it up nicely. But when two of your man-gods, arrayed and beautiful, get their eyes set on the same woman-god, still more beautiful, arrayed or unarrayed, you'll hear the rattle of the police wagon in the streets of heaven, with the ambulance close behind."

The banker grinned and fixed his eye on his friend with a quizzical look.

"Don't be a monkey," Gordon scowled.

"Why not? You propose to go back to forest life."

"I propose to make human society a vast brotherhood," the preacher cried, with a wave of his arm.

"Well, don't forget that Cain killed his brother Abel for less than a woman's smile."

"Society is lost unless some great upheaval shall clear the rubbish and we build new foundations on truth, fellowship and freedom," said Gordon.

Overman put his hand on Gordon's knee. "Frank, I'm a godless, crusty bachelor, but I read history. Destroy the integrity of the family and the salt of the earth is lost. The whole thing will rot."

"But I propose to purify and glorify the home and its life by building it on love."

"Your dream is a fake, and its world peopled with fools."

"Love must conquer all," the dreamer insisted.

"And to do it, Frank, love must begin at home. You are blinded by a woman's beauty."

"No; I love her with the one master passion of manhood. Such love is the highest expression of life."

"Confound you," snapped Overman, "love as many women as you please, but don't desert your wife and children. It's too vulgar. I'm ashamed of you."

"I will not live a lie," Gordon said, with emphasis.

"Strange madness. I urge you to tell a tiny little polite lie and save your wife and children. You're too good to lie, so you kill your wife, proclaim an insane crusade of lust, and call it a religion!"

"We can't control the beat of our hearts," was the dreamy reply.

"No, you can't; but you can control the stroke of your big blue-veined fist. You have struck the mother of your children with your brutal claws. It's a mean, low thing to do, call it by as many high-sounding names as you please. Love as many women as you like, but for decency's sake, can't you honor your wife with a polite lie?"

"It's not in me to lie, or to love but one woman."

The banker's massive shoulders went up and his bushy brows lifted. "You'll end with a dozen. And it's such a stupid old story. You think the performance an original drama in which you are playing a star role. It's as old as the brute beneath the skin of your big, hairy hand. Alexander could conquer the world, but he died in drunken revelry with a worthless woman. Caesar and Mark Anthony forgot the Roman empire for the smile of Cleopatra. Frederick the Great became a puppet in the hands of a ballet dancer. She spoke and he obeyed. Conde, in the meridian of his splendid manhood, the pride and glory of France, sacrificed his family, his fortune and his friends for an adventuress, who murdered him. Charles Stewart Parnell, the uncrowned King of Ireland, forgot his people and stumbled into death and oblivion over the form of a woman. The hills and valleys of the centuries are white with the bones of these fools."

"There never was a case just like mine."

"So every fool thought."

"But you have not seen this woman. You do not know her," Gordon protested hotly.

"No; and I don't want to know her. Goest thou to see a woman? Take thy whip! Women, savages and children are

inferior and immature forms of evolution. But they are going to prove more than a match for you, my boy."

I had intended to make some comments upon this realistic picture of what orthodox morality requires and permits in the sex life of women and men, but now think it just as well to leave it with Lucifer's readers to think over and to make their own comments upon. To-day, Aug. 30, I am in receipt of a letter from the author of the book, "The One Woman," in which he says:

"Elmington Manor, Dixondale, Va.

"Thanks for your letter and review. I am not a dogmatist. I am seeking for the truth. 'The One Woman' is my deepest personal conviction of the underlying nature and basis of monogamic society. I will send you a copy of my [book] 'Leopard's Spots.' Sincerely,
THOMAS DIXON, JR."

Just how far the words put into the mouth of Gordon in the above dialogue represent the ideals taught by Professor Herron I do not pretend to say, but the reader who knows anything of the real man himself must see that the character Frank Gordon is, in many important particulars, the exact opposite of George D. Herron. Gordon is unphilosophic, passionate, revengeful, unforgiving, as seen in his attitude toward Deacon Van Meter, and finally towards his old friend Overman, with whom he fights a duel to the death for the possession of Kate Ransom. Just before fighting this duel Gordon is made to say to his rival and now mortal enemy:

"Very well, we are face to face without disguise, beast to beast. You haven't the muscle to take her. She is mine. I gave for her the deathless love of a wife, two beautiful children, a name, a career, a character, and the life of the man who gave me being, who died of a broken heart. For her I turned my back on the poor who looked to me for help; forgot the great city I loved; overturned God's altars; scorned heaven and dared the terrors of hell. Do you think that I will give her up? I own her, body and soul. I've paid the price."

All this is a caricature so outrageously at variance with the real character and philosophy of George D. Herron that it is difficult to believe that a rational author could be capable of imagining such an ending to the public career of the man whom many readers will regard as the exemplar of the leading character in the story, "The One Woman."

That this book will be useful in setting people to inquire what it is that philosophic Socialists, such as George D. Herron, really teach in regard to the family relation, I think quite probable. The price of "The One Woman" is \$1.50. Doubleday, Page & Co., New York, publishers. M. HARMAN.

"Breeding Prize Animals."

It is only when I heartily disagree with opinions expressed in Lucifer that I am tempted to write. So, as I agree to a large extent with R. B. Kerr, I did not think it necessary to write in confirmation of his theories. Now that he has been attacked I, as a woman, want to help him out—not that he needs it, but to show that some women at least support him. This makes it plain that, to quote Carrie Austin, "through too much philosophizing and contemplating of 'so-called' hard facts," I have "destroyed or blurred my native genius" (in the matter of soul perception). Also that I must be an abnormal woman and also soulless (still according to Sister Austin). Her article contains no argument, so I will go back to Lillie D. White.

First, then, let us recognize that, even to keep up the present population, it is necessary that almost every woman shall be a mother. Allowing for a considerably smaller infantile death-rate than the present, and for perhaps fewer cases of sterility (now frequently simply mismating), we must have at least an average of three births per woman. Grant Allen, I believe, argued that four were necessary. It is evident that it is impossible therefore to be especially choice in the case of motherhood, where it would be perfectly possible, if it were proven desirable,

that we could breed from 10 per cent, or even less, of possible fathers. Can it be doubted that if these 10 per cent were the best men, a great improvement would speedily be manifest?

Sister White seems to think it is only the tall, handsome, muscular, generous men who would be selected. I have not found women so blind to superior mental qualities, and since it is always a question of balance, it is possible that the less good-looking men who were more considerate in their ways with women than handsome men are apt to be would stand at least an equal chance of selection. But let us remember the proverb, "Mens sana in corpore sano." We know little enough of heredity, but we can at least try to give a good physique to our children, and environments will do a great deal for their mentality.

Surely Sister White knows several women who have "deliberately and intelligently decided on the baby, then considered who should be its father," though why she should exclude possible affection I don't know. The man toward whom a woman is drawn as a possible father or from whom she may expect good children we may safely predict will prove a good physical mate and must be somewhat adapted in temperament. There is the basis for affection, and if he is considerate to her and becomes attached to the child a life-long attachment is more than likely, though I would not expect it to be of necessity an exclusive one. Sister White will take "ten to one" that the woman would never do it a second time, but I can assure her that I know personally at least two cases, and the children would stand comparison with the average and win out on points.

Another word, and this in reference to R. Goodheart in No. 983. He (I am sure it must be he) says, "To have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 6 years." Now I deny that it is painful or dangerous, even to the woman, where proper care is taken, and I don't see how it can be so to any one else. It is expensive and involves some trouble to go to the theater, but if we desire to see a play or an actor in whom we are interested we do not mind that. So as to children. They are a trouble and expense, I grant; but who that loves them would not sacrifice a good deal for them, and think time and money spent gained an ample recompense when baby arms were flung round one's neck and baby lips said, "I love you"?

As to the death rate, of which R. Goodheart speaks, much can and will be done to reduce that. The birth rate is steadily decreasing in every civilized country at present, and the death rate has shown an equal or even greater decrease, so that the net increase is frequently greater than with higher birth rates. The increased intelligence in mothers can and will greatly lessen the death rate. I have had special opportunities the past summer of observing what I should call the ill-treatment of small children by their too loving parents. Bottles hardly ever out of the babies' mouths, and cake and candy given between meals, are the cause of a great deal of summer complaint, and this, which is a most prolific cause of death, has been unusually prevalent here with children of about 3 years. Superstition prevents the free use of water and causes the closing of window at night, where a kerosene lamp may be burning all night.

I don't even agree with R. Goodheart that if you could take away the pleasure no one would sex. I know at least one case where the woman desired a child and merely submitted to the man to get her desire. It is certain nothing else would have made her do it, but she has her desire. It is on record in medical works that artificial impregnation has been successful in cases where there would have been no children otherwise. Where does the pleasure come in there? Does R. Goodheart think maternal instinct a delusion?

Lillian has said enough to show her general agreement with Brother Kerr and myself, though I could have wished her to write more fully. We who are the mothers of desired children are surely qualified to speak on this subject.

AMY LINNETT.

Any fool can govern with bayonets.—Herbert Spencer.

AT LAST I HAVE THEM!

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Science in Breeding.

In Lucifer, No. 983, appears an article signed by R. Goodheart, which is chiefly valuable for its suggestions. The article is answered by Lillian Harman in a few terse sentences which effectually dispose of the arguments advanced by Goodheart, from the general point of view. But there are questions suggested by the article which have set me to thinking that most writers on the sex question practically ignore the most important advances that have been made in sexology during the last fifty years. The suggestions made by this writer are not merely the cries of a pessimist looking through "blue glasses." His position is logical for anyone looking at the sex problem from the ordinary viewpoint, without the knowledge that has been shed upon the science by phrenology. He says that "to have children is painful, dangerous, expensive and troublesome to all concerned; almost illogical when we realize that only four out of ten children reach the age of 10 years. Why nature seems to enjoy slaughtering more than half and torturing the surviving minority we do not comprehend." And again, "For a man who is neither blindly religious nor foolishly patriotic, breeding children, good or bad, healthy or crippled, has no sense nor logic, and choosing fathers or mothers for the future child is simply a phrase of hypocrisy and absurdity."

This writer also quotes Tolstoy as saying, "If you are talking about breeding horses, well and good. Then we can form a definite idea of what sort of horse we want—clean-cut hoofs, thin legs, wide chest, etc.—but about a child you can have no such definite idea of what you want to produce." I had supposed that Tolstoy was better informed. But there is no question that the sentiment here expressed in the current one even among a great many of the best writers and thinkers on sex questions.

The fact that there is a definite science of human development, not merely mental but physical, which classifies men and women precisely as plants and animals are classified, and which gives the same basis of comparison and employment, observation of effects and consequent results, is the one great factor ignored by nearly all persons who have written upon the subject of heredity, parentage and race improvement since my observation began.

A half century or more ago William Byrd Powell, a phrenologist of ability, described temperaments that would be fruitful and those that would be barren in sexual unions. His work was of priceless value, but as far as I have observed it has been generally ignored. Tolstoy as well as Goodheart probably knows that hybrids are not good breeders, but what attention has either of them given to the ability to recognize the hybrids of humanity?

To have children is not "painful, dangerous or troublesome" to the man or woman who knows how, who is fitted for the occupation of parentage and who goes into it for the love of it. It may be and is properly expensive, but that is not an objection. We earn money to spend it and everyone should spend it according to his capacity to earn it and enjoy it. It cost me about \$3,000 to produce my last baby according to phrenological methods. This estimate includes the preparation of the parents, the deflection of energy from ordinary channels, the providing of the residence of the mother during the period of gestation, the arrangement of conditions necessary for the determination in advance of the sex and temperament desired, the special education of the embryo in utero, the adornment of the mother's apartments for special æsthetic culture, and the time devoted to her entertainment and special protection.

I am quite certain that I comprehend why Nature enjoys slaughtering one-half of the children born into the world. Nature is a shrewd workman and destroys defective products. Only the fittest are allowed to survive, and phrenology proves that those children which are the result of love unions—i. e., unions of persons having compatible temperaments and favorable conditions—have the best developed brains.

While examining a young man recently I found a defective head and remarked, "Your parents did not love each other when you were conceived," to which he replied, "I can't say as to that; I was too young at the time to remember, but they were divorced the year after I was born!"

Tolstoy, Goodheart and a lot of other writers on the sex question need to be instructed. They are about fifty years behind phrenology on every important fact. It is time they dis-

covered that humanity is subject to the same analysis as plants and animals; that a well-informed scientist can easily foresee about what can be expected from the sexual union of any given man and woman; that by well-defined rules certain men are recognized as better fathers for girls than boys, and vice versa; that the same rule reversed applies to women; that the sex of offspring is now determined in advance of conception and was for many years before Schenck made his fiasco; that it is perfectly easy to form a definite idea of what kind of a child we want, as well as what kind of a horse, and to produce it.

To those unfamiliar with the tremendous advances made by phrenology during the last ten years these statements may appear incredible. But this is because the literature of phrenology is not voluminous and its circulation is confined to those interested in the science. Moreover, many of the phrenological publications do not deal with sexology extensively, and only a few professional phrenologists are aware of the development of the extraordinary discoveries of Samuel T. Fowler (a half-brother of O. S. Fowler), comparatively unknown to fame, whose researches made most of these discoveries possible. These advances have been made possible by the fact that phrenology furnishes a definite standard of measurement of the individual, enabling the practiced examiner to detect excellencies and defects and to trace them to their proper sources in heredity.

Vitosophy, the new science of character which has been built upon phrenology as its corner stone, combining with it the genetic philosophy taught by Samuel T. Fowler and a system of ethics deduced from the laws of nature as disclosed by these sciences, inculcates, as its name etymologically indicates, a wise way of living. It also inculcates a wise way of breeding, in which the product will not be such as Nature will delight to either destroy or torture.

It has always been a curious thing to me that men will generally spend more money and energy upon animals than upon themselves; that they will lavish expenditures upon funerals and regard a birth as an inconvenient expense; that they can form an ideal of a horse and not of a child; that the best of everything is poured into the coffers of the church and state and the worst of everything poured into the conditions of the home. Vitosophy teaches us to reverse these propositions and shows how to do it.

WILLIAM WINDSOR.

Dives and Lazarus.

The other day we read the following report of a case which was heard before Sir Marcus Samuels, Bart., Lord Mayor of the city of London:

"John Peterson, a poorly clad man, was charged before the Lord Mayor with having stolen some bread and pieces of fat, value 2d., belonging to the city corporation. William Wright, foreman of the street cleaning committee, stated that on Saturday morning he saw the prisoner in Ludgate hill raking over a dustbin. He saw him take from the receptacle some bread and pieces of fat. Having cautioned him before, he gave him into custody. The bread and pieces of fat were the property of the corporation. Peterson said he was hungry, and took the fat and bread to eat. The bread was clean (*sic*). The Lord Mayor said this sort of thing must be stopped in the city. It was not the value of the stuff taken, but the mischief which was caused by the disturbance of the dust receptacle in the city. He fined the prisoner 1s. or one day's imprisonment."

Now, the corporation of the one square mile—known as the "city"—out of the 400 square miles which constitute the metropolis—is notorious for its vast expenditure of public money upon feasting rich persons. The Lord Mayor himself receives an annual salary out of public funds of £10,000 a year, with, perhaps, another couple of thousand for various expenses. All the civic corporations in the kingdom put together do not equal the expenditure of the city corporation upon eating and drinking at the public expense. Yet it is the head of this body who delivered this lecture to the starveling who was raking a bit of offal out of the dust-bin.—Reynold's Newspaper (London).

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

As previously announced in these columns the editor of Lucifer will start on a westward trip over the Santa Fe Railway Tuesday, September 1. Subscribers living on the line of that railway in Kansas will please communicate with him through this office.

Mirrors—Old and New, False and True.

Under date of Aug. 22, 1903, the Truth Seeker, New York, contains the following:

"Mr. Moses Harman is using the editorial columns of Lucifer as rods to castigate the editor of the Truth Seeker. We thank him for the reproof and correction, and assure him of our esteem, even though we cannot always accord him the distinguished consideration he craves. We admit that he is old enough to be our father—'according to the flesh,' as he says—and we have great respect for gray hairs. Our offense consists in not believing the statement of Mr. Quinn, whoever he is, that Colonel Ingersoll said the workingmen were unprintable things and not worth saving. Incidentally we seem to have hit Mr. Harman's bump of egotism pretty hard, and that is what that kind of a man will never forgive. But our esteemed contemporary is a sterling advocate of liberty, though often straying into strange paths, and there are too many of the other sort alive for us to spend time throwing bricks at him. It was only because he did not understand Colonel Ingersoll and so misrepresented him that we criticised him at all."

Scientific investigation has demonstrated that the world is full of mirrors; that the material universe is itself one vast, magnificent mirror. Instances of this are seen in the lake, the river, the ocean. Looking into these we see our own forms; we see the sky, the trees, the hills on the shore, and if the waters be clear and the day calm, we see also what the mirror contains within its own depths. We see the finny tribes, beautiful in color and motion. We see the seashells, perhaps, and wonder who or what it is that paints them so exquisitely beautiful. Perhaps also there may be seen slimy and frightful monsters in this mirror of the deep—reptiles, saurians, lying in wait to seize and devour the unsuspecting and defenceless swimmers in this nether empyrean.

If our visual powers were sufficiently developed we could doubtless see that the ocean of atmospheric air surrounding the earth reflects the watery ocean and the land and what they contain, quite as faithfully as the water reflects the sky and what it holds. The phenomenon called "mirage" is proof of this. Under specially favorable conditions the human eye is enabled to see some of the pictures of earth, of cities, of rivers, lakes and oceans, that are constantly painted on the sky by nature's wonderful photography.

In recent issues of Lucifer I have compared the newspaper, daily, weekly or monthly, to a mirror, a looking-glass, in which

can be seen, first, the character of its editor and publisher; second, the character of its various contributors. I have stated many times that my ambition is to make of Lucifer a true mirror of life—a mirror unwarped, unruffled, by the passions and prejudices of its conductor or of its leading contributors.

Carrying out this ideal of what every journal should be, all sides are given a hearing, not in the words of the editor, but in the words of him or her who is given a hearing. In accord with this plan I have placed at the head of this article another utterance of Eugene Macdonald, editor of the Truth Seeker and president of the National Secular Union and Freethought Federation. The official positions held by Mr. Macdonald are again mentioned to show that it is not a private individual to whom I am giving so much of Lucifer's limited space, but the editor of what is claimed to be the leading Freethought paper in the world, and the head of a national organization presided over in the past by such men as Elizur Wright, Courtland Palmer, Robert G. Ingersoll, and others of national fame as leaders of advanced thought.

The Truth Seeker was founded in 1873, thirty years ago, by D. M. Bennett, in the provincial town of Paris, Ill. Mr. Bennett was not a journalist, not a literary man, previous to that time, and there is no reason to suppose that he would have embarked in the publishing business at all if the local papers of his town had been true mirrors of current thought. Being denied the privilege of replying through these journals to a clergyman who was allowed to misrepresent him through their columns, Mr. Bennett decided to start a paper of his own, a mirror that would truthfully reflect not only his own ideas but the thoughts of those who differed from him. He did not claim to be the possessor of all truth, but only a truth seeker; hence the name given to his paper. In accord with this ideal of what a public journal, a truth-seeking journal, should be, Mr. Bennett allowed several clergymen to be heard in his paper, holding long discussions with them, giving them equal space, if I mistake not, with his own replies.

That D. M. Bennett made mistakes is admitted by his friends and admirers, but that he set a noble example as founder and editor of a Freethought journal needs no further demonstration than the statement of these facts. But while journals may live on indefinitely, their editors are mortal. Nine years after its birth the founder and first editor of the Truth Seeker died, leaving his beloved child, the child of his mature age, in the hands of its present editor, Eugene M. Macdonald, then about 27 years of age. Whether the mantle of its founder fell upon worthy shoulders is a question for the supporters of the Truth Seeker to decide.

That the mirror idea, the right or privilege of all to be heard in their own language, has not been followed by Bennett's successor is sufficiently apparent to all who have cared to read the discussion in regard to Robert G. Ingersoll's attitude towards workingmen, and his worthiness to be held up as the ideal of what a Freethought leader should be.

That the Truth Seeker, as represented by its editor, was not an unwarped mirror when the first reply to T. P. Quinn was printed is here again referred to in illustration of the subject of this article. The mind of a man in a passion of anger is like the sea shaken by the wind; consequently its reflections of objects are anything but true pictures. The only true picture it gives is that of the mirror itself—the mind itself that gives forth the reflections. For the benefit of those who have not seen the previous numbers of Lucifer containing this comparison of ideals, I quote once more the exact words of the Truth Seeker of May 4, 1903:

"We hope we may be excused for believing Mr. Quinn is a liar."

That this is not the language commonly used by calmly dispassionate seekers after truth—truth for truth's sake—will, as I think, be admitted by all.

"Anger is a short madness"—insanity—saith the proverb. To answer a madman is usually a waste of time and labor. Mr. Quinn, after giving a general statement of the circumstances under which the conversation between Robert Ingersoll and himself occurred, declined to notice his ungentlemanly assailant any further. Others then came forward to defend Mr. Quinn, corroborating substantially all that he had said except one phrase which they had not heard. That phrase, designated by Macdonald as "unprintable," did not change in the least the nature of Mr. Quinn's allegations in regard to the attitude of Robert G. Ingersoll towards the workingmen—not the champion defenders of those workingmen, as so often stated by Macdonald.

This statement of the real nature of the points at issue is due to Mr. Quinn and to his defenders, George A. Schilling, Clarence Darrow and a few others. As to Macdonald's oft-reiterated charges against myself, I am quite willing to let them go for what they are worth. I have given him the benefit of Lucifer's columns, and have used his utterances as object lessons to show, not simply what Eugene Macdonald is, but what the paper founded and honored by D. M. Bennett has become as a Freethought mirror under the management of his successor. This in the interest of truth, of fairness and of the logic of Freethought, to advance which principles the Truth Seeker and the National Secular Union were founded.

Incidentally I have vindicated Lucifer's claim to be a truthful and unwarped mirror of current events, in which all Free-thinkers are supposed to be interested. I have printed everything that Macdonald has said about the Ingersoll controversy, except, perhaps, his explanation of the manner in which his name had disappeared for a time as editor of the Truth Seeker, which explanation I did not consider important to the discussion. In exchange for this fraternal courtesy the editor of the Truth Seeker has simply followed the example of the capitalistic and religious press. He has either refused absolutely to print what Mr. Quinn and his defenders have said, and what I have said, else he has printed a few lines only—in the beginning of the controversy—and then so distorted their meaning, so misrepresented the object of the writers, that the Truth Seeker has been in this regard a warped, a crooked, an absolutely false mirror.

Not wishing to take up the space of Lucifer by repeating the proofs of these statements, I close by briefly noticing one or two of the comparatively new charges made in the text at the head of this article.

First, as to my "bump of egotism." I plead guilty to having such bump, but will ask Lucifer's readers, and those of the Truth Seeker, whether the habit of using the pronoun "I" pretty often, and the further habit of signing my name to my articles is evidence of greater egotism than Macdonald's habit of using the pronoun "we" when he means himself alone? Also his habit of saying the "Truth Seeker," when he means himself alone? I regard the use of the singular pronoun as far less open to the charge of arrogant egotism, kingly, popish, magisterial egotism than is the use of the plural pronoun of the first person. Again, I sign my name or initials to what I write, because I want no one but myself to be held responsible for what I say.

Second. "And that is what that kind of man never will forgive." Here once more the axiomatic sayings are verified: "As a man thinketh so is he." "If you want to know what a man really is, just get him to talking about others."

As said before, every journal is a mirror, showing first of all the character of the man who edits it. Once more I appeal to the readers of both papers—so far as both have been allowed to see the discussion—whether the editor of the Truth Seeker or myself has shown most of the unforgiving spirit. As frequently said before, this discussion was not begun nor carried on, so far as Lucifer is concerned, as a personal controversy, but as an impersonal investigation, a truth-seeking investigation into the basic principles of Freethought—to ascertain where the logic of Freethought would lead us, and whether we have had such ideals incarnated in human form.

For myself I can say the discussion has been both interesting and helpful, and instead of feeling sore, angry and revengeful towards anyone I have none but kindly and fraternal sentiments towards all who have taken part in the Ingersoll symposium. Instead of calling anyone a "liar" because of palpable misrepresentation I simply put myself in his place, and looking back far enough I see adequate and compelling causes for those misrepresentations. How, then, is it possible that I can feel revengeful or hateful towards one who, from a philosophical standpoint, is a victim of heredity and environment, and, in the last analysis of actions, did and said that which he could not help doing and saying?

Optimist as I am by nature, I am glad the mirrors have been getting in their work, and from the numerous letters that have reached this office in regard thereto am sure that many others take the same view as to the usefulness of this work, and if the editor of the Truth Seeker were to speak his mind freely and candidly I believe he would say the same. In fact, he says as much in the text herein quoted, when he says, "We thank him for the reproof and correction," etc., and certainly the change for the better in tone and manner of his last utterances, as compared to his first, is evidence that he has profited by the discussion.

M. HARMAN.

A "Mild Protest."

To the Editor of Lucifer: With reference to your "mild protest" in Lucifer of Aug. 20 against my "personalities" in reply to "Tak Kak," will you kindly allow a short statement?

First, I do not believe in fighting except in self-defense, or in defense of a principle; but when in, I believe in standing up and giving and taking hard knocks without complaint.

Second. I believe "personalities" are justifiable when within the bound of decency, and bearing directly on the subject at issue; for instance, if it be necessary to exhibit the shallowness or disingenuousness of a writer in order to offset the effect of his sophistry on the mind of the reader. And especially is there no ground for complaint when the victim has himself set the example.

Third. I believe in the practice of saying what you mean and applying it to whom or what you mean—not by circumlocution or insinuation; as an example, I should consider it a far more offensive "personality" to call all opponents of vivisection "dangerous and insane animals" than to apply that epithet to one person only. In argument, it seems to me we need less etiquette and more honesty.

Fourth. You will pardon me if I say that I do not consider it the height of editorial fairness to discriminate between writers—criticising one for what is unnoticed in another, and for what in either case could have been editorially refused or might have been modified by the writer.

J. M. GREEN,

Cor. Sec. N. E. Anti-Vivisection Soc., Boston.

Replying to the above I will ask all readers of Lucifer to turn to page 222 of this current volume—July 23—read the article, "Anti-Vaccination No Test;" then on page 251—Aug. 20—read the article, "Doesn't Wish a Discussion;" then decide whether I have been guilty of unfair discrimination between Brothers Greene and Tak Kak.

My objection to the article, "Doesn't Wish a Discussion," was its contemptuous treatment of the opinions of others. In

last week's Lucifer I objected to the words, "stuff," "rot," "rottenest," when used in answer to my own expressed thought and the thought of others holding similar views. In a recent discussion when the words of Ingersoll, "I hold in utter contempt the opinions of men and women who denounce the institution of marriage," were quoted against me, I protested that such language is not in accord with Rationalist philosophy. To hold in contempt the thought of man or woman is to hold in contempt the thinkers of that thought; since thought is the man, thought is the woman. To hold any human being in contempt is irrational, unphilosophical, worthy only of the bigoted sectarian, the self-righteous pharisee, the orthodox religionist.

As I read his article Tak Kak did not express contempt for anti-vivisectionists, or their opinions. So far as I can see he may be an anti-vivisectionist himself. When he said, "Convinced that the most dangerous animal on earth is that insane animal, a moralistic man," he stated what he doubtless believes to be a true generalization, but he made no personal assault on vivisectionists as such. In the same way he might have said, "The most dangerous animal on earth is that insane animal, a religious man," and yet most people would admit that there is great truth in this generalization. All history shows that "nothing ever hated like religion," hence the unspeakably atrocious crimes committed by religionists in the name of God. The crimes committed by moralists in the name of humanity are scarcely less atrocious; in fact, the two are so closely linked together that there is no separating them. Religion and morality are treated as one and the same by the men who assume the right to govern their fellow men.

That his thought could have been conveyed in language that would have been less objectionable I readily admit, but that Brother "Tak Kak" meant to call anti-vivisectionists "dangerously insane animals," I certainly do not believe. If I had so understood his meaning I should have sent the article back to him for reconstruction, else would have put in a protest similar to that appended to Brother Greene's rejoinder.

I will say in this connection that my custom is to do very little expurgation, or changing of the language of articles sent for publication. If I had been careful to expurgate objectionable words, or modes of expression, I might have saved myself and friends much pain and loss of time and money, in attending courts and in service behind prison walls.

The writers whose articles are now under consideration are men of mature age and of ripe experience in journalism; hence it is presumed they know what is due to each other as gentlemen and as workers in a common cause, that of human emancipation from ignorance and error.

To close for this time, I think our readers do not need to be told where I stand on the question of compulsory vaccination, and what my opinion is in regard to the general character, utility and tendency of vivisection. While freely admitting that vivisection is not without its value, I maintain that the manner in which it is usually conducted and its effect upon the character of the men who practice it under pretext of "enlarging the boundaries of science," are bad, are demoralizing, are brutalizing and dehumanizing to the last degree. I think Ingersoll was right when he said, "Vivisection is the hell of science." If this be true, is there not danger that it will make devils of the scientists, just as the hell of war makes devils of the soldiers?

M. HARMAN.

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VARIOUS VOICES.

E. Dodd, Nebraska: Several years ago a poem was printed in Lucifer, called "The Three Saints" (don't remember the author). By some means I've lost it—presume it's keeping "Lent" somewhere. Am very sorry to lose it; wish it could be reprinted, either in Lucifer or in leaflet form. If in the latter I would take a goodly number, and presume others would do likewise.

[Having forgotten the poem, would be glad to hear from any one who knows when it was published.—M. H.]

H. Armitage, Fairbank, Ari.: I am more pleased with Lucifer as time goes on. It seems each number gets better. I always read every word except the advertising. Wish you could come and stay with me for a month or two. This is a grand climate. We can live almost entirely in the open air winter and summer. I don't think anything beats fresh air for building up the system. Enclosed find \$2 for renewal of Lucifer and also for the books, "Doll's House" and "Ghosts."

[Sincerely thanking Brother Armitage for co-operative aid and for his kind invitation to visit Arizona, I would say that nothing would please me better did circumstances, mainly of a financial nature, permit. I, too, feel sure that living in the open air is one of the best means of building up depleted energies, and during my outing—which is to begin Sept. 1—I hope to spend much of the time, day and night, in the sunlight and under the starry canopy.—M. H.]

T. E. Taber, Thayer, Mo.: I wish I could tell you how I stand—how divided between kicks and commendations. Having been engineer on the underground railroad more than half a century ago, and still trying to free slaves, I would like to do what I can to help along your cause—our cause. At best, it is but little that each can do.

[Having been for many years a resident of Southern Missouri myself, I know what an independent thinker and liberty-lover must there encounter if he dares to speak and live his convictions. And yet there is doubtless progress even in the southern rim of the Ozarks. Brother Zeitlinger of Zeltonia, Mo., whose letter we published two weeks ago, lives in the same region, has lived there many years, and is now preparing a concise statement of the advantages of the southern slope of the Ozarks for settlement by those who want homes in a mild climate and where fruits in vast variety grow in greatest perfection, besides vegetables, grains and grasses. Brother Taber is mayor of his town and is doubtless well prepared to impart any information desired by those who may be looking for cheap and good lands for making comfortable and independent homes.—M. H.]

Charles B. Cooper, 87 Fifth avenue, New York: C. L. James is the best writer we have in many directions; he has no more faults than the rest of us, but he does more for the propaganda than most of us. Put that in your pipe, etc.

[Not being a smoker I have no pipe, but perhaps by pipe is meant Lucifer. If so I freely comply and thank Brother Cooper for his word in behalf of a man whose writings seem not to be appreciated by the consensus of our readers and writers. Fair play is one of the choicest jewels in Lucifer's diadem, hence believing that the author of "The French Revolution," "Vindication of Anarchism," etc., is not without friends and admirers, I am glad to hear from one of these admirers. I have often said much the same in reference to the man who signs himself C. L. James, of Eau Claire, Wis. If, however, Charles B. Cooper were chairman of an Anarchist meeting when a chorus of protests should come from every part of the hall, saying that the speaker who held the floor was getting more than his equitable share of time, that his language was discourteous, abusive, unparliamentary and that he should be required to conform to rules commonly observed by gentlemen in their treatment of others, I think Brother Cooper would pay some attention to these requests and protests. The facts are simply these: First, the columns of Lucifer have always been open to C. L. James when asking for no more than a fair share of space, notwithstanding what I considered the unfair, the uncourteous, not to say the untruthful, nature of many of the articles sent by him for publication. Second, the last article sent by him was returned, not because of

objectionable features, but because I preferred that he wait till a few protests, then on file, should be printed; then, as I suggested, it would be better for him to answer these protests all together, rather than to answer them separately, since many of them were on the same or similar lines. Hence if Lucifer's columns seem closed to the sage of Eau Claire it is not the editor's fault. Taken all together, no writer for these columns has received more hospitable treatment than has C. L. James, as I feel sure any one will admit who knows the facts of the case. M. HARMAN.]

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